

# BANNER



# PROGRESS.

VOL. I.

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NO. 10.

## LITERARY.

### To Bella F.

Life's young dreams are bright and joyous,  
Crowned with flowers from fairy land,  
Strewed with buds of hope and pleasure,  
Painted o'er by Fancy's hand;  
As the curtain of the future  
Rises gently to the view,  
All seems lovely—O, how lovely!  
For the heart is young and true.  
So it is with thee, dear Bella:  
Thou art in life's early spring;  
Hope within thy panting bosom  
Plumes aloft her silken wing;  
Pleasures pure and undefiled  
To thy pathway thou dost meet;  
Thou hast had no dream of sadness—  
Thou know'st not the world's deceit.  
I would give thee, gentle Bella,  
Purest joys for future years;  
Never may bitter grief or anguish  
Fill those beaming eyes with tears;  
But in some bright, sunny garden  
I would ever have thee roam;  
Mid earth's flowers and stars of heaven;  
There I'd have thee find a home.  
But not so, my youthful friend!  
Thy lot is no scene like this;  
Thou must taste of gloom and sadness,  
Mingled in with drops of bliss;  
Thou must walk earth's dreary valleys—  
Face the storm and stem the tide;  
May Truth's light still stand before thee—  
Virtue's hand thy footsteps guide.  
Youth is with thee, yet how swiftly  
Time is bearing it away!  
Still may Friendship cheer thee ever—  
May she cheer and not betray;  
Then, when life's career is ended,  
And thou leav'st this world so cold,  
May'st thou go to heaven and angels—  
Dwell within thy Father's fold.

A. V. H.

## OLIVE BRANCH.

### A ROMANCE OF REAL LIFE.

Written expressly for the Banner of Progress.

BY FANNY GREEN McDUGAL.

#### CHAPTER XV.—CONTINUED.

The tour was protracted much beyond what had at first been contemplated; for, after having visited the most attractive scenes of Europe, one party had extended their pilgrimage into Northern Africa and Asia Minor, drinking in wisdom alike from the shadows of Egypt and the golden sun of Syria. And so years flow on, one after another, the young nobleman and his father contriving, from time to time, some excuse or plan by which they might retain Wilfred, who had made himself essential to both of them, a little longer; nor were the most splendid offers of future advancement spared in these special pleas. And so Wilfred toiled on through his long probation cheerfully and manfully, always with the consent of Olive, whose loving heart was gently chastened; for she, too, was unfolding her fine powers into a truer fitness for her vocation of the great and beautiful Future—the wife and mother elect was making herself worthy to be a wife and mother. Five years were nearly gone; and in the course of a few months they might confidently expect him.

One morning on the very last day of September, as Olive, with her little cottage apron tied up snug around the throat, had been superintending the mystery of cheese-making, Jefferson, who was now a hale young man, brought in a letter; and as it was natural to him to have a little frolic, in some fashion, with all he did, he put it on the back of Olive's neck as she stooped over to dip the whey from the cheese. She started as he did so; and the massive fell into the cheese-tub. It was speedily rescued; and although considerably injured, it was dried; and, after considerable arrangement and steady, it was so far deciphered as to show itself to be a message from an aunt of Olive—a half-sister of her mother, whom she had never seen—with a most cordial invitation to visit her, in Northampton, where she lived.

"What shall I do, mamma?" asked Olive, looking up; for Mrs. Holmes had also come into the dairy-house.

"Go and see her by all means, my child," answered the mother, as she took the wooden bowl from Olive's hand, and began working at the cheese. "And you had better set about it right away, for two reasons. This letter has already been delayed by some accident; and you should be back before Wilfred's return; for do you know I have an impression that he means to surprise us, now, and make his appearance sooner than he spoke of?"

"And so do I, mamma. And do you really think he is changed so much as he says? I cannot believe it; and though I am greatly wanting in that faculty, which phrenologists term individuality, I really think I should know him anywhere."

"Perhaps so," answered Mrs. Holmes; "but you must be aware that you do make very ludicrous, not to say provoking mistakes. I have sometimes thought that if I should come from a wrong point of the compass you would not recognize me. But let us think what should be done, to prepare you for the journey; for I have a mind that it should be hurried off as fast as possible."

"I shall want nothing, mamma, but a very little money," Olive answered, after a thoughtful pause; and then, after a quiet deliberation, it was decided that she should set off the very next day, which would be on Friday.

Accordingly, very early in the morning, Jefferson was equipped to drive Olive into Boston, where she was to take the stage; and though Mrs. Holmes had not intended it at first, she found so many last words to say to her favorite, that she hastily dressed, and accompanied her. Olive was not a little disheartened at the prospect of this long and lonely journey; for in those days, when the lumbering mail-coach cleared only about forty miles a day, a journey of one hundred miles was quite a formidable affair; and as females went abroad much less than now, it was generally expected that a lady, especially if young, should be protected, though it was not considered out of the way at all, if one should, either from choice or necessity, travel alone. While Mrs. Holmes and her fair protegee still had several things to say, the stage drove up to the hotel where they were waiting for it; and with embraces and blessings, and even tears on Olive's part, she was consigned to her place; and in a few minutes the coach drove off.

#### CHAPTER XVI.

"Love is a superstition that doth fear  
The idol which itself hath made."

—Sir Thomas Overbury.

Olive had made many wise resolutions to keep quiet and silent during the whole journey; but, like many other premeditated rules, this, also, was doomed to be set aside by an unexpected combination of circumstances. When she first took her seat in the coach, it was occupied by three ladies, two of them considerably advanced in life, the other quite young; and with the exception of a way-side passenger, who rode with them about an hour, these four had the carriage all to themselves, during the whole day. At first they were civil, then polite, then pleasant, then agreeable, then interesting; and finally, before noon, they were in the full tide of confidential discourse, chatting of themselves or their friends, of their neighbors, or people they had only heard of, with all the ease and freedom they might have had, in the great chimney-corner of their grandmother, on Christmas or Thanksgiving day. They were charming company; and as they laughed, and talked, and even sang occasionally, the driver, as if half envious of their hilarity, talked to himself, and whistled now and then, as if he would get up an opposition line on his own hook.

The elderly ladies, Mrs. W. and her sister-in-law, Miss W., were remarkably intelligent women; and though wanting in high culture and fine sense of the beautiful, which would have been more agreeable to a refined and cultivated person, yet they had vivacity, and what is quite as available in such circumstances, a happy art of choosing subjects, and an infinite variety of small matters, that seemed all ready and waiting to be discussed, everything came forward so naturally. When they reached Worcester, these four females, who had thus ridden *toto-a-toto* forty miles, were very cordial acquaintances—not to say friends. To crown the good fortune, Mrs. W. had an intimate friend whose husband kept a large hotel; and there the whole party were introduced as acquaintances rather than mere travelers. They were invited to join the family circle; and in everything they received the attention of guests. After tea, the evening being fine, a young sister of Mrs. P., the landlady, a very beautiful and accomplished girl, walked out with the young ladies for the purpose of showing off the Worcester lions. They visited the Antiquarian Hall, the Hospital for the Insane, the County House, and the locks of the Providence and Worcester canal, which were then considered a great curiosity. To complete the mutual satisfaction of our party, when they came to retire, they found two nice beds prepared for them in a large chamber, so that the whole arrangement which gave much comfort to all, and to the younger ladies, who were rather timid and nervous, on their first night at a public house, more especially. Finally, having had a sweet sleep, and a good breakfast, they exchanged adieus with the kind Mrs. P. and her interesting sister, and once more took their seats in the stage.

The ladies were quite volubly speculating on the probability of their party's being spoiled—for as yet there had been no additions—when the coach drew up before a large hotel. There were several other vehicles at the door, and a number of people, with their luggage and friends, were grouped along the portico. But one figure was conspicuous over all. It was that of a young man in the full prime of life, and of that order of person which must always make a strong, if not indelible impression. It was not merely his majestic height, nor the manly beauty of his strongly marked features, nor his dark, expressive eyes, nor the many locks of chestnut hair that fell over his white forehead with so strong a contrast, nor yet his highly polished manner, but the spirit of the whole that so impressed one—the delicacy of a fine temperament, the power of a high intellect, the nobleness of a true and manly heart, all flowing into beauty, and harmony, and strength. He was speaking to the driver when Olive first perceived him; and as

his eyes fell, by apparently the most natural and unlooked for chance in the world, they encountered hers. What was it that sent the blood rushing to her cheeks, and then back to her heart, with alternate blushes and paleness? She was thinking of Wilfred; for this person certainly resembled him; but she dared not think how much nobler, in all things, he appeared, and especially how much more refined and spiritual. What had possessed her to have such a thought? She was frightened! She was shocked! It was treason—treason to her love—her plighted marriage vows—her own truth—to admit such a thought; yet come it would! She tried to think of her plighted faith, and of her marriage, that now seemed so near she was frightened to think of it—that very event to which she had looked forward with such a tender and trembling impatience; so strangely feelings, and with them opinions, may change in the space of a few minutes. These thoughts, with a painful premonition of change, flashed through her mind like lightning; for in the vividness of her impressions, a volume seemed to be unfolded in an instant. This little scene did not escape the hawk-eyed Duennas; for such the elderly ladies finally resolved themselves into.

"My dear Miss Branch," whispered Mrs. W., quite audibly; "pray do be careful. That gentleman is either a foreigner or from the South; these Southerners are dangerous fellows," and Olive, with a little trembling, quivering blush, whispered back again: "Why, you frighten me, Mrs. W. Pray, what is it?"

"O, nothing, my dear, only that his eyes are so sharp; and I saw them rest on you in such a way! O, my dear! do be careful!"

This alarmed poor Olive yet worse; and she became still more conscious and nervous. In the mean time, two old ladies were established on the back seat, as the place of honor; and there remained two unoccupied seats, one next to the young lady on the middle seat, and the other on the front seat between the Duennas. Olive sat trembling, and wondering where he would go; and there was evidently no little excitement in regard to the matter, which was finally settled by the very quiet and deliberate occupation of the seat last named. "Your pardon, ladies," he said, as he sat down; and, as he spoke, Olive started once more, and turned so pale it was pitiful to see. Could it be possible that voice should be mistaken—so peculiar in the richness and depth of its tones? and yet poor Olive seemed to think, this one the mellowest and most musical she had ever heard. What could she do but listen? And listen she did, with her soul every moment flitting through the expression of cheek and eye, as the stranger, with the complaisance of a truly polished gentleman, and the ease of one accustomed to speak with acquaintances of a moment, entered into every little subject that suggested itself with such wonderful grace and tact as were the admiration of all, but especially of the Ws. He discovered that the ladies were from the country; and one might have believed him a talking cyclopedia of farm knowledge. He spoke learnedly on soils, rotation of crops, the best breeds of cattle, sheep, and horses, and of various improvements in agricultural utensils which he had seen used, and recommended highly. It was really surprising to see how much he knew! They almost thought he was a kind of gentleman-pedlar, and half expected to see his cart falling into company with the stage, at every intersection of cross roads. So much interest did he seem to feel in these matters, they thought he must have a motive in it; and so he had. But the conversation ran on, and expanded into a discussion of town-meetings, general muster, thanksgiving, singing schools, and spelling schools. It was quite clear that if he were a Southerner, the social machinery of the South was very much like what it is here. But to all the hints, suggestions, and even broad questions, in regard to his own history up to that very moment, he was proof. There seemed not one vulnerable point. The ladies, however, were quite charmed; and every once in a while with a triumphant glance at the poor little trembler opposite, they seemed to say: "You see how it is. You beat the bush; but we have caught the bird."

And in this way matters went on, till they stopped to change horses, when the passengers, as usual, alighted for a moment's rest and recreation. The gallant stranger stood ready to hand the ladies from the coach, when poor Olive, afraid that she should betray her consciousness, sprang hastily out at the other side, nearly getting a fall as she did so—for which she received a gentle chiding from the stranger, and was compelled to accept of his assistance in going up the steps—he very politely insisting that she must be hurt, although she repeatedly assured him she was not hurt in the least.

It proved to be the dinner hour; and, greatly to the relief of Olive, Mrs. W. proposed that the ladies should have refreshments by themselves, in a private chamber; for she had really begun to be oppressed with the presence of their polite fellow-passenger—or rather with the unaccountable comparison between him and Wilfred, which would intrude itself. But he, on his part, scarcely seemed to notice her; or if his eyes wandered quietly over

her face, they merely seemed assenting to the common truism such a face excites—as much as to say very coolly: "O, yes; she is certainly very beautiful"—but without the least apparent emotion. And why was Olive so agitated, she asked herself a thousand times. Why should she have more feeling than Mrs. W. and other married ladies present; for was not she already the same as married? And then she thought of Wilfred's approaching return, and shuddered; for it was arranged that the marrying should take place immediately after that long anticipated, but now terrible event. Who could have made her believe, only that very morning, when her prayers had gone forth for the wanderer, that in a few hours—even before noon—such a wonderful change should come over her? It was perplexing, and distressing in the extreme. Poor little Olive!

[TO BE CONTINUED.]

## COMMUNICATIONS.

### PHYSICAL MANIFESTATIONS.

EDITORS BANNER:—Your notices of "Physical Manifestations" remind me of an impromptu exhibition of that nature, in which I had an agency, some ten years ago. A youth of seventeen or eighteen years had been found unusually impressive by itinerant mesmerizers. I suggested to his four boy-companions who worked with him that I believed "Joe," the only name I knew him by, would make, or was, a spirit-medium. None of them, Joe included, had ever heard of a spirit-medium. I had read the history of the Fox girls' wonders in the New York Tribune, and once witnessed a circle in "the States."

The boys arranged themselves around an ordinary family table, when, in a few minutes, it not only evinced signs of animation, but of intelligence—turning to the right, left, or in any direction, as requested, while Joe's hands were on it, and at no other time.

Placing myself at another table, about twenty feet from the one in question, with my back toward the company, I audibly requested the invisible personage by whom the table seemed to be moved to tilt it whenever I touched the letters, in succession, that spelled his or her name. As I could not see the table behind me without turning round, the boys were instructed to express the word "up" whenever it raised. In this way a name was written out, which proved to be that of Joe's father. Up to this time I had never had the least hint of Joe's surname. I then inquired, mentally, what was the date of his death, and obtained an answer by the use of the alphabet and touching the numerals in the same way. I asked Joe when his father died. The dates agreed exactly. I next inquired of the "invisible" if his wife were living, and where. Answer—"Yes, in the city of London," street and number given—which, Joe assured me, was correct.

Here it is to be noted that the mesmeric theory of mental transference (excuse me if I use inappropriate words, for I know but little of Spiritualistic literature) cannot be invoked in explanation, as I knew nothing of the names, places, or dates whatever, and the alphabet and figures could be seen by no one in the room during the process but myself; and I was careful to interrogate Joe before I made known the answers to my inquiries.

This was about my first—and nearly my last—lesson in spiritual experiments; and it came about as near to making me a Spiritualist as Paul's eloquence did to making Agrippa a Christian—provided, a belief in ultramundane intercourse constitutes Spiritualism.

NAPA.

### PRACTICAL EFFECTS OF REVIVALS.

EDS. BANNER:—In your able articles on Religious Revivals, you have shown plainly enough that they are psychological effects, brought about in accordance with the laws of mind, whose active agent is the Rev. Mr. Earle, and such religious people as associate with him in his efforts. You have shown that these various conversions are fully explained without referring anything to the agency of the Holy Ghost, or to a miraculous regeneration or change of heart. But, admitting all your positions, allow me to ask you one practical and important question. We may premise, that the practical teaching has been such as to preimpress the subjects of these conversions with the idea that, if they become converted, they must abandon open and known vice, be more exemplary in bestowing charity, and lead orderly, industrious, and useful lives. Now, my question is this: Allowing a wide margin for the hypocrites and designing ones, who seek to get into better society, or extend their business patronage, or accomplish some other selfish purpose—with this pre-existing impression, will not the effect be, on the general average of these converts, to improve their moral character and conduct? Knowing that your candor, experience, and ability eminently fit you to afford a satisfactory answer to this question, I have taken the liberty to submit it.

FAIR PLAY.

[If the writer of the above had more attentively read the series of articles to which he refers, he would have perceived that his question was fully answered therein, and therefore a repetition is

unnecessary. It was proved, we think, that the effect of revival preaching is just the contrary of what he asserts—namely, to sectarianize charity instead of widening it, and strengthen the vicious habits already formed.

T.

## THE MORALITY OF THE BIBLE.

NUMBER ONE.

MESSRS. EDITORS:—I have seen one or two numbers of your paper, and some of the sentiments contained in some of the articles therein have suggested to me that I would, by your permission, make a few inquiries concerning the doctrines taught in the "Holy Bible," more particularly on the subject of morals.

I am not as old as many others who have read and studied the Bible much more than I have had time to do; but still I have read it many times, and considered its teachings with much more than ordinary care, and with the profoundest personal interest.

In my early life, and before my judgment was at all mature, I was taught that the God of the Bible was omnipotent, omniscient, omnipresent, and immutable; that in six days He created this earth and the heavens, etc., and rested on the seventh; and that He also created "all things." I have never yet been able to comprehend the extent of the meaning of the phrase "all things." I was also most rigidly taught that every word contained in the text of the Old and New Testaments was the Word of God, the plenary inspired Word of God to man, as an infallible rule for his religious faith and conduct in this life; that, without a strict compliance with its precepts, the ministers told us, no one could escape the damnation of hell, and secure life everlasting.

And that one of the most important and virtuous principles taught in the Bible, is its pure and Divine system of morals, which could not be improved upon by man. After I arrived at an age enabling me to know what morality meant, my mind was attracted to that subject as set forth and exemplified in the Bible. For scarcely a Christian sermon is preached in which its excellencies are not exhibited as "God's system of Divine Morals."

Any honest man, who is seriously investigating this subject, will find, on reading the celebrated discussion between the Rev. Mr. Greg, Protestant, and Rev. Mr. McGuire, Catholic, at Dublin, his disposition for further research much intensified. Mr. McGuire made the following observations on this point: "I beg of you not to continue such a practice; it is *disreputable*. I will ask Mr. Greg if he dare to take up the Bible and read from the book of Genesis the fact of Onan; will he read that? Will he read the fact relative to Lot and his two daughters? Will he read these, and many other passages I could point out to him in the Holy Bible, which I would not take one thousand guineas—nay, all the money in the world—and read it here to-day?"

When priests are ashamed to read from the "Inspired Word of God," it is surely justifiable to "search the Scriptures" on this subject.

In the Church of Ireland Magazine for 1825, it will be found that Sir Richard Lalor Shiel, M. P., one of the Privy Counsellors to the Queen, used the following extraordinary language: "Many passages in Scripture were written with such force, and he might say with nakedness of diction, as rendered them unfit for indiscriminate perusal. There were parts of the Old Testament in which images of voluptuousness were presented to the mind, on which the imagination of a youthful female ought not to be permitted to repose. He would venture to assert that the Odes of Anacreon did not display more luxury of imagination or combine more sensual associations than parts of the old Testament. The Bible contained details of atrocity at which human nature shuddered. Parts of the holy writings consisted of the history and narration of facts of a kind that could not be mentioned in the presence of a virtuous woman without exciting horror. Should a woman be permitted to read in her chamber what she would tremble to hear at her domestic board? Shall she con over and revolve what she would rather die than utter?"

After reading many opinions of a like character with the above, expressed by men of brilliant oratory and unquestioned philanthropy, the honest inquirer would naturally ask himself, Can this really be the Word of God? But such a mental inquiry for the first time, under the influence of the religious teaching of the present age, would probably be made in the most quiet manner possible, for fear of committing impious blasphemy. And he would set about looking up those morally offensive texts of Scripture without delay.

INVESTIGATOR.

### Etiquette of Ladies of Fashion.

1. Ladies of fashion, when riding in the cars, should always be careful to assert their superiority of sex. This should be accomplished in many and divers ways at all hazards. It shows that you have a lofty contempt of good manners. This is "dignity."

2. Should a gentleman surrender you his comfortable seat, be cautious not to betray, by either word or look, that you can appreciate a compliment, else the wretch may presume that he has done something to oblige you.

3. Should aged persons of either sex enter, ignore their presence and yield not a jot of your unnecessary circumference, for that would be obliging and old-fashioned—a style of manners now obsolete, and contrary to fashionable etiquette.

4. Should the crossings be difficult and surrounded by a sea of slush, with the most dogged determination refuse to diverge either side of the path, and compel every one else to step into the mud. Avoid all condescensions whatever. Should any one appear to expect such, instantly elevate your nose.

5. Be sure and accept, as unimagined facts, all the hints and "think so's" of Mrs. Slander regard-



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WILL not all of our subscribers, who have delayed sending the money for their paper until now, send it immediately. The sum of three dollars is a small item to you; but these small sums multiplied enable us to send you the BANNER from week to week. Neglect not until to-morrow what you ought in justice to do to-day.

## Are the Tendencies of Spiritualism Immoral?

Two or three weeks since, we published an article with the above title, and intended, when it was written, to continue the subject in a series of articles, but gave way, for the time being, at the solicitation of several friends, to a discussion of the Sunday question. We now resume the argument of the former question—Are the tendencies of Spiritualism immoral? In our first article, we quoted the charges of popular theologians against us, by which they seek to sustain their position, namely, that when Christians become Spiritualists they no longer regard the sacredness of the Sabbath, deny that the Bible is the word of God, cease to be praying persons, and, in fact, discard not only religious institutions, but the cardinal doctrines of salvation as viewed by the Christian world. The Sunday question having been discussed sufficiently for the present, and having in our first article answered the objection as to our disbelief in the Bible, we now proceed to examine the third charge, that we cease to pray.

We deny that we have ceased to pray; on the contrary, we have learned to pray aright. We acknowledge that we have ceased to get down on our knees and slander the work of our heavenly Father, by telling Him what poor, miserable, contemptible worms of the dust we are. It may be that our Christian friends tell God the truth when they say that they are mean and contemptible; but we know that they lie when they say that God made them so, for He never made a mean and contemptible thing. Again, we have ceased to pattern after the Christian manner of praying, in assuming to be voluntary advisers of God, and to tell Him what He had better do for His own glory and the welfare of mankind, as they do when they wish to get up a religious revival. Furthermore, we have discontinued a practice that has been universal with Christians ever since theological praying began, namely, that of contradicting themselves, on an average, about once for every minute they pray. Let us give an illustration of this. "O, Thou who art all holy, wise, just, and good! we thank Thee for Thy loving kindness to us—ward, in that Thou hast spared our lives until the present hour; for hadst Thou been just unto us according to our deserts, long ere this we should have been lifting up the voice of wailing where hope cometh not." Mark now the language: with the first breath they tell God He is just, and with the second they tell Him, if He had been just to them, they would have been in hell a long time ago. Perhaps, if there is such a place (which, of course, we doubt altogether), they tell the truth in saying that they ought to be there; but it is a sad contradiction in their prayer, nevertheless. We take the ground that all oral prayer offered unto God is idolatry; and, further, that the great amount of sympathy manifested for the heathen, as the Christians are wont to call them, is ill-timed—for the Christians are just as deep in the mud as the heathen are in the mire. The clergyman who stands in his panoplied pulpit, in a so-called Christian land, and prays to his idea of God, is just as much an idolater as the Hindoo, who bows to blocks of wood and stone. The only difference is, that the Hindoo's idea of the Supreme Being is wrought out with his hands, while that of the Christian clergyman is wrought out in his own mind. Neither the image in the theologian's mind, nor the carved wood or stone in the Hindoo's hand is the God of the universe. If not, then they are only images; and if images, and worshipped as God, then the worship of them is idolatry. We defy the greatest divine in the land to show that the contrary is true. He cannot plead a sincerity on his part that is not equalled by the Hindoo. So strong is the sense of duty in the Hindoo mother's heart, to act in obedience to the conceived commands of the stony god, that she hesitates not to surrender from her loving breast and cradling arms her darling babe to the voracious jaws of the devouring monster of the Ganges. Will the believer in the Christian's God do more than this? And again, the Hindoo widow shrinks not from the funeral sacrifice, but with

unparalleled heroism climbs the burning pile; and, even while the flames of the fell destroyer are fast gathering their serpent-like folds around her, she is fondly dreaming that, in the murky incense arising from that burning mound, her spirit shall pass to those far-off lands of fadless beauty where the great Brahma resides, beneath whose overshadowing power she shall be reunited to her earth-loved husband, and parting never more be known. Does the Christian's God more than this for him in answer to prayer?

But let us come to the New Testament, and see if Jesus inculcated the idea of oral and public praying. We fail to discover that he did. But, you inquire, did he not teach his disciples to offer the "Lord's Prayer"? We do not know anything about a Lord's Prayer in the New Testament. There is a form of prayer in Matthew, called—and very erroneously, too—"the Lord's Prayer." But it is evidently an effusion of some old Pharisaical, bigoted Jew. For no one except such a self-righteous person would think of setting himself up as the moral standard by which God should judge men. And this is done, as is evident from the nature of the language used. For instance: "Forgive us our trespasss as we forgive those who trespass against us." This is as much as to say, "Now, God, you just do by me as well as I do by my fellow-men, and that is all I ask." Reader, do you believe that Jesus taught such a prayer as that? We pronounce the Christian manner of praying a massive humbug and imposition on mankind. Furthermore, it is time lost; for no such prayers are ever answered.

## "The Lion's Mouth."

General Butler, when replying to a severe personal attack from the Adjutant-General of the State of Massachusetts, informed that gentleman that, if he would only "write what he knew, he would write far less and much more truthfully." We have never known a case where this remark would more correctly apply than to the statements in the *Californian* with regard to Dr. Bryant. We despise the double-distilled meanness manifested by a majority of the press of this city toward Spiritualists and Spiritualism. If they exhibited the least regard for truth in their statements, we would not care; for there is where we as a people have the advantage of all the religious sects in the world. We can afford to have the truth told of us, and they cannot. The latter-day Christians follow ignobly in the footsteps of the ancient fathers, led off by old Paul, believing that it is right to lie for the honor and glory of God. It is the same spirit that crucified Jesus Christ, and would crucify him again, should he come and advocate the same principles he did before—they are so unlike those entertained by the nominal Christians of the present day.

We have known Mr. Farmer since last May, and knew of his eyes troubling him somewhat, and we advised him to apply to Dr. Bryant when he came; and he (Farmer) did so in the fore part of October. We met him from day to day at Dr. Bryant's rooms, and as often inquired how his eyes were getting along, and invariably received the same answer—that they were improving finely; and after a week or two he said that they were nearly well, and that he believed that Bryant would entirely cure them. Some time in the latter part of October, we met him one day on Montgomery street: his eyes were tightly bandaged, and he was being led by his wife. We inquired the cause, and he replied that he had exposed himself unduly and had taken cold, and, in consequence, his eyes were much worse. As to the matter of the teeth, probably that will have all the notoriety that Mr. Farmer or his friends wish, if the case ever comes to trial.

Now, one word to the writer of the article in question. We have read somewhere of a certain animal, that grew very ambitious to get into good company, and he stole a lion's skin to hide his deformity. He succeeded in deceiving even the lions themselves for a time; and not only so, but his success in deceiving the lions finally deceived himself. He began to think that he was a lion indeed. But the first effort to roar betrayed him and brought him immediately to grief. It would have been far better for him to have maintained the dignity of his ears than have attempted to imitate a lion's mouth.

The St. Petersburg correspondent to the London *Herald* writes, under date of January 12th: "The Davenport Brothers, with their cords and guitar, and their wonderful cupboard, are drawing crowds of spectators to the great hall of the Artist's Club three times a week. They will probably become a fashionable attraction, as they have had the honor of going through their performance before the Imperial family. After having been roughly handled in so many places, they appear to have become wiser; they say nothing about spirits, but perform their clever tricks like any other conjurers."

The absurdity of such lies as the above becomes apparent when it is known to be a fact that the Czar of Russia and his family are Spiritualists, and stand ready to protect the mediums from insult of every kind. The *Alta* and *Call*, with their accustomed meanness and disregard for truth, copy with avidity such items as the above.

MEETING OF THE FRIENDS OF THE LYCEUM.—The meeting held in Congress Hall last Sunday morning, for the purpose of taking into consideration what could be done to increase the usefulness and promote the success of the Children's Progressive Lyceum, was adjourned to next Sunday at 12 o'clock. All who wish to see this institution flourish and become a powerful agency for good to the rising generation in this city, are earnestly requested to be present.

NOT MASKED.—The Rev. Second Advent Crisis has published a pamphlet, entitled "Spiritualism Unmasked." The very title is a base lie. We wear no masks, and can look any hypocritical, canting, hell-fire Pharisee square in the face, whether he be masked or unmasked, without winking.

THE best proof that the people like to be humbugged is the present Heller of a *furor* in this city. Another is, the slow progress of the truths of Spiritualism.

It is said that Heller intends to expose Spiritualism. If he tries it, he will only do what others have done in the same effort—expose himself. Where's Anderson, the Wizard of the North?

## Another "Times" Lie Nailed.

The local editor of the *Times* is certainly getting frantic upon the subject of Spiritualism; for in every suicide and every case of insanity, as they occur, he finds the reason therefore to be a belief in that doctrine. The latest exhibition of his mania was on Tuesday of last week, when he asserted that one George Pfeff, a maker of musical instruments who had died at the County Hospital from the effects of injuries inflicted by his own hand, had "turned his attention to Spiritualism, and from that time became so distraught and unsettled in his mind that his sister is convinced his reason was shaken by its teachings." We are informed by competent authority, acquainted with all the circumstances, that the above statement has no foundation in fact—in other words, it is a lie. Pfeff had been engaged for years in a fruitless effort to make an instrument in the form of a clarinet, which should answer the purpose of three others now used by military bands, and obviate the necessity of carrying so many on parade and elsewhere. His want of success, together with pecuniary distress and lack of remunerative employment, was the true cause of his desperation; and, in a fit of rage, he broke up all his complicated work, and inflicted fatal injuries upon himself. Neither by name or in person has he ever been known to Spiritualists in this city, nor was he ever known to be present at a lecture or meeting of any kind connected with the subject of Spiritualism. He entered upon the invention of his new musical instrument against the dissuasions of eminent musicians, and was without the slightest encouragement in his enterprise from any quarter, beside being poor, diffident, and unable to cope with the world in the struggle for a livelihood. These circumstances were sufficient to dispirit any sensitive man, and render his mind "distraught." We do not believe, however, that he was insane, unless despair may come under the head of insanity.

We apprehend that the editors of the *Times*, having with so much avidity seized upon every opportunity to lie about the cause of suicides, and to assert, in almost every case, that Spiritualism was accountable, will not have the manliness to acknowledge their error, nor the honesty to give to their readers the facts of the present case; and we think we can discern, in this determined and persevering persecution of Spiritualism, the clerical hands of its two leading editors, whose zeal for their church and its dogmas outruns all discretion. When clergymen take to politics as a profession, and especially when they edit political newspapers, they seem to lose all respect for truth, if they ever had any, and to become as void of common honesty as the dirtiest politician that ever waded in the "filthy pool," or stuffed a ballot-box, or swore to false election returns. Whether the local columns of the *Times* are prepared by the Revs. Simonds and Briggs or not, the whole conduct of the paper seems to be under their peculiar religious influence, and to take its character therefrom. It is the most anti-radical, anti-progressive sheet, for one pretending to radicalism, that could be printed.

HELLER.—We attended the Metropolitan Theater last Monday evening, for the purpose of witnessing the wonderful performances of Robert Heller, of whom some of the city papers remarked, previous to his arrival, that he would out-trick Collins, out-trick the Davenport boys, and completely expose all the humbuggery of Spiritualism. We willingly admit, that, as a prestidigitator, he excels all that we have ever seen; and his sparkling witticisms flow from his lips as though he possessed an inexhaustible supply of them. But we saw nothing that looked like an exposure of the inconsistencies of Spiritualism. His "second sight" performance may be wonderful to those who are not well posted in the principles of Psychology and Mesmerism. He states the truth, when he says it is Hellerism; for in one sense Hellerism and Mesmerism are synonymous. We have had, in years past, a subject with whom we could perform all that Heller does with his, and a great deal more. It is an exhibition of the operation of the law by which mind controls mind—one of the great fundamental principles of Spiritualism.

The term *integrity* can only be applied to those, who, accustomed to practice every part of social justice, are conscientiously accurate in all their dealings, faithful to every trust, tenacious of every promise, disdaining to dissemble or prevaricate; and who would regard every act of injustice as a meanness to which they would not stoop.

What do you think of it, you mean editors, who are always lying about Spiritualists and Spiritualism?

"SPIRITUALISM UNMASKED."—A pamphlet of about fifty pages, bearing the above title, has been laid on our table. It claims Miles Grant, of Boston, Mass., as its author, and also to have been revised by J. L. Hopkins, "Elder of the Church of God." Its prominent points we have discussed with Miles Grant himself, years ago. We do not think that the author will feel very highly flattered by this revision of his work. We would only say that the pamphlet is altogether too puerile for reply.

We shall speak in Congress Hall next Sunday evening. Subject: "The Evidences of Intelligence connected with Creation or Formation." An admission fee of twenty-five cents will be charged at the door, for the purpose of making up arrears of hall-rent that we have paid out of our own pocket.

"PACIFIC GOSPEL HERALD."—We stirred the "dipper" editor of the above named paper somewhat, last week, on his favorite doctrine. We will review his position next week.

DR. J. P. BRYANT, the Healer, will visit Napa City next Saturday, and remain a day or two. All the sick and suffering in that section should embrace the opportunity to give him a call.

DID those who are so surprised by Heller's "goblin drum" feat ever reflect that it is possible to put clock machinery in a drum?

JO KERR says that, though Spiritualism has suffered much exposure, it has not yet got cold.

## PHENOMENAL FACTS.

## Physical Manifestations.

The next evening at Col. Manrow's was that of Sunday, the 22d of September, 1856. During this sitting, the table was very often entirely lifted up and suspended in the air. After the circle had been seated at the table about half an hour, the following incidents occurred: On inquiring what spirits were present, the spirits said that they were the Kanaka visitants of the preceding Sunday evening, and that they would be enabled to appear before the circle to the termination of the sitting.

Almost immediately after this, Mr. B. and another were struck quite violently in the face, on the head, and on different parts of the person. C. also did not escape, but was battered on several occasions most unmercifully. In order to prevent any collusion on the part of those present, (inasmuch as the room had been partially darkened by removing the candle,) all united hands, so as to preclude the possibility of deception. Whilst sitting in this position, Mr. B. announced that he distinctly felt the spirit hands feeling in his breast pocket, and they were removing the large safety-key which he carried there. Sure enough, it was taken out of the pocket entirely, and thrown carelessly upon the table. This was extremely astonishing, but in a moment another feat was performed, which threw this one entirely into the shade. The watch of Mr. B., which was confined by a ribbon around his neck, was twice removed and taken entirely off; the first time it was suspended for a moment in the air, and then laid safely on the table, right in the view of all; but, the second time, the guard was placed around the neck of Mrs. M., and the watch itself dropped into her bosom. At the same moment that this was done, his vest pocket was searched, and a small pin-cushion, about the size and shape of a Spanish dollar, was fished from it and thrown upon the table. It must not be forgotten, that during the whole period that these things were occurring, every member of the circle was struck, touched, or stroked by the invisible hands about them. One struck in the right eye, and hurt so severely as to force tears into the injured organ. He complained of this bitterly, and requested the spirit to take his handkerchief from the position where he had placed it and wipe his eye. He had hidden his handkerchief in his lap. But he had no sooner made the request than at least half a dozen hands were engaged in taking up his handkerchief, stroking his face, and caressing him in the softest and most gentle manner possible. After his eye had been wiped and the pain extracted by sundry manipulations, the handkerchief was dashed violently across the table, and lodged against the head or breast of one of the ladies. At one time he felt no less than six distinct hands upon his head, arms, face, and back, all touching him in a caressing manner and apparently engaged in soothing his temper, which had been ruffled by the careless blow he had received in his eye.

After experiments of this sort had been engaged in for an hour or more, the circle received a notification that the spirits were about to appear. This was done by ringing the bell of the front door very violently several times. The moon had by this time arisen, and was shining so brightly that every object in the yard could be quite clearly seen and identified. Suddenly Mr. B. sprang to his feet, and declared that he beheld the phantom, approaching the window from a north-easterly direction. Attention was immediately directed toward that spot, and there, sure enough, it stood, with the rays of the moon falling full and clear upon it. It was of an entirely different form and figure from the terrible apparition of the evening previous. The one now beheld was seemingly a girl about ten or twelve years old. She approached in a stooping attitude, and flitted back and forth, close to the window, several times, before she entirely disappeared. No sooner had she done so, however, before another spirit made its appearance right at the window, and within six feet of the circle. At this Mrs. M.'s nerves entirely gave way, and she uttered a loud scream. The phantom, apparently hearing this, flitted away toward the kitchen, and instead of entering by the door, which, however, was closed, passed easily through the solid side of the house, and remained several seconds inside. Presently it came forth again, as it entered, and stood half inside and half out at the same moment; the thick planking and plastering forming not the slightest obstruction to its passage in and out. This was repeated three several times, until all became perfectly satisfied of the supernatural character of the apparition, and then it flitted off, and was lost in the surrounding atmosphere. The appearance of this spirit was different from either of the others. It was extremely tall and thin, and resembled a shadow more than a substance. It was, however, in the human form, although gigantic in its height. Neither the face of this spirit nor that of the preceding one was visible, or at least was not observed by any of the circle. That anything wearing the human form should possess the power of appearing and disappearing at pleasure—should flit back and forth, like the phantasmagoria of a magic lantern, and, above all, should actually enter the house, and come out of it, by passing directly through the planking and wall—afforded food enough for the thought, without the desire of augmenting the wonder by a very critical scrutiny of the countenance. This phantom was much more shadowy than any of the preceding, and seemed not to be more than half made up. One cause of this most unquestionably was, the impatience exhibited by the members of the circle generally; each one leaving the table, and springing to the window the moment it became visible. Of course this conduct broke the magnetic influence, and rendered it impossible for the spirit to complete and perfect its embodiment.

The great excitement produced by the reappearance of these phantoms made it impracticable to form the circle again, and the party was reluctantly compelled to postpone the further investigation of these phenomena to another occasion.

Before concluding our account of this sitting, however, we must add a few other remarkable incidents which occurred during the evening, and have not been previously mentioned.

Col. M., at whose house all these strange incidents were occurring, had stated on several previ-

ing the Smith family. Put them down as worthy of repetition, with marginal notes and a supplement.

6. If you are married, by all means try and get up a divorce suit—if for nothing else, just to make the brute miserable. This may be termed the climax of your ambition. And you may be sanguine of the gratification of perusing your history and private affairs in the *Criminal Journal*, entitled "Racy Sensational Item."

7. If you are per chance one of those blooming virgins, whose life is at its summer, don't obey the impulse of Nature, nor the voice within your heart, but, whilst your beauty is at its noon, and the lilyp and rose alternate upon your cheek, be quick! sell yourself before the flowers wilt, and let Mammon purchase you from Love.

8. By strictly following out the above rules and regulations, you will have our most gracious approbation.

MRS. GRUNDY.

## A Test of Character.

MESSRS. EDITORS:—Nothing discovers a low-born, narrow-minded disposition quicker than the manner of treatment of some people toward Spiritualists whenever they are thrown into the society of the latter. The church-man or church-woman, when so placed, will show their natural dispositions. And, in my judgment of human nature, I don't wish a better test than to study the different grades of respect with which the Spiritualist is treated by the elect, in his daily walk and ministrations. Show me the man or woman whose lip invariably curls (even if they have not sense enough to speak) when the subject of Spiritualism is mentioned, and I have an irresistible perception within, which tells me—"that man or woman is inherently bad." The test is as true as the living sun.

## Whiting, the Suicide.

MESSRS. EDITORS:—At a circle held recently at my house, amongst others, the spirit of Mr. Whiting came (it will be remembered that he committed suicide lately from despondency, although it was asserted by many to have been caused by Spiritualism), and said that he should abide for a while in this city, until certain conditions, which rendered him unhappy, should be removed; that he was grieved to know that many persons ascribed the act which terminated his earth-life to Spiritualism, which he denied most emphatically; and was sorry that persons should labor under such a delusion.

MRS. M. M. GRAHAM.

MEN WANTED.—The great want of this age is men—men who are not for sale; men who are honest, sound from core to crown, true to the heart's core; men who will condemn wrong in a friend or foe, in themselves as well as in others; men whose consciences are as steady as the needle to the pole; men who will stand for the right if the heavens totter and the earth reels; men who can tell the truth and look the world and the devil right in the eye; men that neither brag nor run; men that neither flay nor flinch; men who can have courage without whistling for it, and joy without shouting to bring it; men in whom the current of everlasting life runs still too large for the narrow limits of sectarian limits, and too strong for sectarian bands; men who do not strive, nor cry, nor cause their voices to be heard in the streets, but who will not fall or be discouraged till judgment be set in the earth; men who know their message, and tell it; men who know their duty, and do it; men who know their place, and fill it; men who mind their own business; men who will not lie; men who are not too lazy to work, nor too proud to be poor; men who are willing to eat what they have paid for.—*Investigator*.

THIRTY TO ONE.—The *Call* has "thirty readers to one of any other paper published in California"—at least it says so, and we have not heard any one deny it. The *Bulletin* doesn't deny it, nor the *Alta*, nor the *Times*. Therefore it must be accepted as a fact that the *Call* has "thirty readers to one of any other paper in the State." And this being so, it is a phenomenon not to be accounted for, that there is still so much general ignorance around. Why, bless us and save us! who such a luminary in our midst, so universally read, we ought all of us to be savans and philosophers.—*Dramatic Chronicle*.

SHARP.—Many years ago, in Norwich, Conn., lived a loafer, named Crocker. He was shiftless but sharp, as loafers sometimes are. Meeting him one morning, Rev. Mr. Whitaker said to him:

"Mr. Crocker, it grieves me that you never attend public worship; you will soon be where you will not hear preaching."

"Mr. Crocker, how can you trifle so? I shall have to bear witness against you at the day of judgment!"

"The greatest rascals always turn State's evidence," was the reply.

A RURAL pastor prayed fervently for rain during a severe drought, which began to fall in torrents just as the service closed, when two farmers, walking home together, were getting fully wet, and one remarked to the other: "The person does pray with a good unction." "Yes," replied the others, "but he lacks judgment."

ONE of the features of Miss Hosmer's design for the monument to Abraham Lincoln, now on exhibition in Boston, is four negroes standing on pillars—one chained and ready for sale; one standing ready for his plantation work; one with torch and oar ready to guide our troops across the Southern swamps; and the last, armed as a soldier.

"SALLY, how do you like your new place? Is it a religious family?"

"Well, I rather guess it is; they always have beans on Sunday."

A LITTLE girl, having been to church, was very fond of preaching to her dolls. Her mother overheard her one day, and offered one hundred dollars "O, you naughty, sinful child!" she said, shaking its waxen limbs, "you'll just go to the place of brimstone and molasses, and you won't burn up, you'll just sizzle."

A YOUNGSTER, perusing a chapter of Genesis, turned to his mother and inquired if people in those days used to do as we do now, and when nothing was left for reading the passage: "And the sons of men multiplied upon the face of the earth."

A CERTAIN Mr. Coffin once being blessed by the birth of a son, a friend offered one hundred dollars for the privilege of naming him. The offer was declined, however, when it was proposed to christen the child Mahogany.

THERE is a bashful bachelor who dares not meet ladies in the street. He says they wear so many bugles on their dresses that he fears overtures from them.

WHEN eight cows have been in a pasture, and can no longer get nourishment, two horses will do well for some days; and when nothing is left for the horses, four sheep will live upon it.

If a person is bent on quarrelling with you, leave the whole of it to him, and he will soon become weary of the unencumbered occupation.

NEVER confide secrets to your relatives—blood will tell.



# THE BANNER OF PROGRESS.

ous occasions, that he had frequently heard sounds, approaching in kind those made by the human voice, but rather less distinct and loud. He also declared that he very frequently heard whistling in all parts of the house—sometimes in one room, then in another, and then perhaps out of doors.

In order to test the reality of these phenomena, as the whistling Connecticut schoolmaster ordered, each prepared to pucker. At first one gave a loud, clear, shrill whistle. It was immediately echoed. The experiment was repeated, and always with the same result. Finally he sent forth the most difficult, tortuous, and complicated whistle that could be imagined, and, wonderful to relate! the Kanaka whistler re-echoed the most minute of the notes. Not satisfied entirely, it was requested that several should whistle at the same moment; and immediately half a dozen or more began to pipe all imaginable and unimaginable sounds, until one would have thought that a whistling school had been set up in earnest. Still doubting, it was desired that the whistlers perform in the parlor, the hall, the piazza, and out of doors, consecutively; and, strange as it may appear, the circle was gratified in every particular.

Having tested the whistling school, they next experimented upon the *whispering gallery*. Suddenly the air commenced to murmur forth its mutterings and buzzings, to the indescribable astonishment of all. B. was particularly bewildered; for his name was distinctly called, and several sentences spoken to him, none of which the rest were enabled to catch. The whispers were low and indistinct, and different from those produced by the human voice, inasmuch as they were shrill, and were *whistled* forth, instead of being articulated. One or two female names were uttered, and recognized by all. It is but fair to state, in this place, that these last described experiments were unsatisfactory in many particulars. For instance, the whistlers could not be induced to carry a tune, nor, in the case of the whisperers, could they be persuaded to say anything which would involve a test of personality.

The last experiment of the evening was the following: B. had several times been upset in his chair and tumbled upon the floor, by these invisible visitors; indeed, he found it impossible to occupy a chair in a certain remote corner, it being, at the same time, out of the reach of any person in the room. Finally, as a last test of their power, it was demanded that he might be lifted up and tossed upon the table. Almost as quick as thought, he was raised out of his chair, and the next moment was lying sprawling at full length on the table at which they were sitting, and from which none had moved. In his attempt to account for this wonderful trick, he said that all he distinctly recollected about it was, that something grasped him by the collar of the coat, whilst something else lifted him from the floor; that then he was lunged forward, and finally hurled at full length upon the table. He made no resistance, for the simple reason, that, before he thought of resisting, the whole affair was over, and the experiment completed. He was not hurt by the fall, although he came down with a force that showed no great circumspection had been taken to render his cherry-plank couch a bed of down. On rising, he appeared awkward and ridiculous enough to satisfy his worst enemy. The expression of his face was anything but pleasing or philosophical, as the position of his body had been anything else but genteel or graceful.

Thus terminated, more than an hour after midnight, the phenomena of the second sitting.

## PHILOSOPHICAL.

(COMMUNICATED.)

### IN WHAT CONSISTS THE DIFFERENCE?

NUMBER NINE.

The mind of man is purely material, and its relations are strictly mathematical, belonging to matter; it conceives nothing else, and measures all things by a material standard. The mind is a machine, a mechanism through which the soul and spirit reach the outer world. The human body is the covering, the clothing of the mind; the brain is its machine, and the soul is its motive power. The difference between the mind and the spirit is this: while the mind is local in its action, and governed exclusively by the mechanism of the brain, the spirit is completely diffusive; it permeates every part of the human body or the material world, and is precisely the same in substance everywhere. Spirit is the next grade, and rises one step above mind; it may be defined as a substance, closely allied to matter, but more ethereal in its nature than the perishable and changing elements of the bodily frame. Spirit is the enlivening, animating, and vitalizing principle which invigorates the blood and brightens the eye. Remove the spirit and you destroy the form; there is no longer color, life, or beauty. Spirit is the all-pervading cause of life, in the tender germ, it sends the sap upwards from the roots through all the branches and leaves of the giant oak; it causes the forces of life to work in all forms of verdure, and in every blossom. Spirit is that which, living, is unconscious of life, and exists, therefore, without power of thought, and is pervaded, controlled, and guided by a law inherent in itself. Spirit has no conscious intelligence like the mind; it is not an entity like the soul, but is a substance wisely diffused through all Nature, giving life and shape to that which would otherwise be void and without form. Spirit, then, is the grand agency of life, nothing more and nothing less—the semblance of life often taken for the reality; it is the substance of life often mistaken for its cause. Mind is the result of thought; spirit is pervading life. Mind is distinctive, consecutive, and positive in its action; spirit, on the contrary, is altogether diffusive, general, and without definite form. The mind, being material, has its dependence on outward nature for inception and growth; producing only outward results, it cannot compare or reason except of outward things, and draws all its themes from material substance, without which it possesses nothing. Spirit is the same wherever matter is, whether the latter be endowed with grossest or loftiest qualities; whether it takes the form of an archangel, or that of the humblest worm. What the body is to the mind, the spirit is to the soul. The religion of Spiritualism therefore demands no recognition of figures, types, symbols, ceremonies or rituals; nor yet any creed of faith or form of worship; neither immersion, sprinkling, or Lord's suppers; no holy chants, closed-eyed prayers, or doctrinal sermons; nor yet dependence on any book or books, be they marked holy or otherwise; but on soul-culture, that grand

est and sublimest human structure which is alone the great work of moral excellence and human goodness. This unostentatious religion is free as the air we breathe, or the sun-light of heaven, and suited to the condition and capacity of all classes of men, under all circumstances of life. The house of worship is the broad earth, the roof the bending dome of the starry world, the ministers the voices that nature chants in our ears, telling us of beauty and loveliness here, and transcendent sublimity hereafter with the loved ones who have passed on. As the human race are one flesh, they require one form of religion, one brotherhood, one baptism, one destiny; they must have one salvation, one inheritance. The religions of the past ages were evidently and accurately true to the causes which produced them, and their benefit is realized as a help in the onward march toward better conditions and higher civilization; their changing forms giving evidence of human advancement, as well as the imperfection of the systems, as these prevailed in different nations at different periods of time. We are unable to prove them false in their origin, or show that they were not true to the instincts of humanity at the period of their advent; we are therefore compelled to accept all the facts touching them, while we must be left free to deny the conclusions attached to their importance. As modern research meets with their sacred books, and deciphers their hieroglyphs, we are enabled to approach nearer to an understanding of their manners, customs, and philosophy; which will undoubtedly unfold more and more of the hidden mysteries connected with their modes and forms of worship. If we look carefully into the history and character of Pythagoras, we shall discover that he was born under precisely the same circumstances that belong to the history of the birth of Jesus of Nazareth; his birth, like the latter, being the result of prophecy, and the object thereof a glorious dispensation; his soul having descended from its primeval state of companionship with the divine Apollo. The doctrine taught by Pythagoras is called by his name, the Pythagorean Metempsychosis, and treats of the transmigration of souls. Attempts have been made to show that no such personage ever lived, but without success, for we have indubitable evidence to the contrary. He was born at Samos in Greece, and, in his later years, was known as the Samian sage. The date of his birth is the 48th Olympiad, corresponding to the year 586 before the birth of Jesus, or the Christian Era. He was educated under the care of Phineas, of Syra, of whom Cicero speaks as the originator of the teachings of the immortality of the soul, and afterward became an eminent pupil of the priests of Egypt. Pythagoras has left us ample evidence of his worth to the welfare of humanity, by and through the learning and philosophy he acquired in various departments. It is said that had anything like the evidence existed to prove the birth and life of Jesus, that can be added to show those of Pythagoras, there would not be an infidel in Christendom. We have substantial facts to show the great wisdom of this Grecian sage; the first of which is the discovery of the celebrated forty-ninth theorem of the first book of Euclid, which demonstrates that the square of the hypotenuse of the right-angled triangle is equal to the sum of the squares of its sides. He also laid down the plan of the planetary system, which was shown to be correct by Sir Isaac Newton and subsequent astronomers. It is further shown that he was a pure-minded man—a teacher of the highest and best code of morals the world had met with. It was Pythagoras who first taught the idea of a distinction in dress between male and female. He also taught that it elevated the character of men to have respect for female character; to treat them tenderly and courteously was a duty incumbent on all men, as well as kindness to the brute creation. This forms but a very small share of his varied philosophical and humanitarian teachings, yet sufficient to show clearly that he not only lived, but that his mission made the race of men who succeeded him richer in all that tends to ennoble and magnify the human mind and exalt the race. There is little or no difficulty in understanding the philosophical side of our nature, and the sources from which emanate our learning and high mental attainments, as witnessed in the past history of man in all ages of the world.

J. D. PIERSON.

### TEST MANIFESTATIONS.

A very large proportion of mediumistic manifestations either originate from spirits still in the body, or are not positively distinguishable from those which do. Those who are acquainted with the facts and principles of psychology, psychometry, and clairvoyance, find a rational solution of such manifestations without admitting the agency of spirits which have survived the death of the body. But occasionally test cases occur which do not admit of explanation on any of these principles. The following cases, although primary evidence to the writer, can only be hearsay evidence to the reader; and are rather given as illustrations of this class of manifestations than with any idea of convincing the skeptic. Some twelve years ago, in an interior town in this State, at a circle, a spirit presented himself and gave his name as — Wyman, and stated that he came to his death by the explosion of the boilers of the steamer *Jenny Lind*, which had occurred some time previous on our waters. But one person present had ever known such a person. That one had been intimate with Wyman at school several years before, but had no knowledge that he had ever been a resident of California, or had passed from earth-life. But by corresponding with his friends it was verified. About a year ago, during a seance, Mrs. Dietterle described a spirit relative of mine, as a young man who had been shot in battle or killed by Indians. At the time I knew of no relative who had met death in that manner; but some six months later I received a letter from my sister, stating that a nephew had been killed by guerrillas in Kansas, previous to the seance. If any one is able to explain these cases by mind-reading, psychology, or clairvoyance, he may confer a favor on investigators. Some skeptic may say that simple clairvoyance will sufficiently explain the fact. This is to the last degree improbable, when we consider that the event occurred months previously, and thousands of miles away, and without the knowledge of any one present to give direction to such clairvoyant power. To suppose that the medium had omniscient clairvoyance to sweep half the circuit of the globe and years in extent, is certainly a greater stretch of credulity than to admit the agency of disembodied spirits. But some critical skeptic may say, "How could a spirit exhibit a wound inflicted on the mortal body which had mingled with the dust from which it came." I cannot better answer this question than to quote from Hudson Tuttle's "Arcana of Nature," Vol. 2, page 177:

"Spirits usually present themselves wrapped in a flowing mantle of gauze, and appear as though enveloped in a cloud; but for purposes of tests, they seem to appear in the garments they wore while on earth. No fact can be produced substantiating more positively the mediumistic character of this phenomenon. It is a psychological effect, belonging to that class of facts in which the mediumistic subject sees whatever object the operator desires that he should.

The spirit is not Protean. It cannot, by desiring, as has been very erroneously taught, assume whatever dress it pleases. All is really here, stern and unyielding as with you. If the spirit desires to appear dressed as on earth, of similar age, etc., as a test, it forms the desired image in the clairvoyant medium's mind, who, deceived by the illusion, thinks he sees the reality."

JOHN ALLYN.

### Special Notices.

Advertisements in this column, twenty cents per line for first insertion, and fifteen cents per line for each subsequent insertion. No abatement from these rates.

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No Surgical Operations performed!

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Investigation and Discussion of all Subjects,  
Philosophical, Scientific, Literary, Social, Political, and Religious,  
And to advocate the Principles of Universal Liberty.  
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Any of the above list of books will be furnished to those in the country who desire, on application at this office. The money for the books, and postage, must invariably accompany the order.

### CIRCULAR OF THE State Central Committee, APPOINTED BY THE California State Convention of Spiritualists, HELD AT SAN JOSE, MAY 26, 27, 1866.

SIR—Your name is presented to us as one interested in the advancement of Humanity. As such, you are addressed by the State Central Committee, appointed by the late Convention at San Jose, soliciting your active co-operation. We, as Rational Spiritualists, interpret the writing upon the wall as significant of the transition period through which we are passing, and that the hour has come for a clear expression of our honest and truthful convictions before the world, and wish to make ourselves more efficient in the great work before us, of building up the Kingdom of Righteousness in the human heart. The evidences are incontrovertible that old religious opinions and ideas are passing away, and that new and higher revelations speak to us in language more potent, more significant, than the world has before heard, by reason of its coming from realms where clearer views and holier truths are attainable. Therefore we should not forget the great facts already developed in the brief history of our beautiful faith, that upon us, as Spiritualists, devolves the labor of shaping the future sentiment of the body politic, and will rest the glory or the shame of the near future of the race. To us is presented the golden opportunity of supplanting error with truth, darkness with light, and superstition with reason and natural law. For this purpose, some systematic effort and concert of action are necessary. In our present isolation from each other, we are but marks at which theological fire is directed with impunity, and even malignity. We would therefore invite to our ranks all who have true respect for the freedom of the human race, all who can yield obedience to Reason, and are devoted to Truth for its own sake, and believe in Universal Progress. Within a year, another Convention will be held. It is desirable that you should participate in it. Open a correspondence with the Secretary, and suggest time and place. Give the names of prominent Spiritualists and liberal persons in your vicinity, and state what are the opportunities and encouragements for meetings, if good speakers are desired, and what remuneration will be given them; also, how many copies of the BANNER OF PROGRESS will be subscribed for, and what spiritual or liberal books are called for and can be sold in your neighborhood; and, further, whether a Children's Progressive Lyceum can be organized in your town, and how many children can be induced to join the same.

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Office Hours, from 12 to 3 and from 6 to 8 P. M.

In accordance with the fundamental law of Homeopathy, viz: "Similia similibus curantur," Hypnotism and Electro-Magnetism, etc., are used when needed, on true scientific principles.

MRS. ADA HOYT FOYE,  
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GIVES PRIVATE SITTINGS DAILY,  
AT 124 SUTTER STREET,  
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**PUBLIC SEANCES**  
AT FRATERNITY HALL,  
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**EVERY THURSDAY EVENING.**

Each Seance will be preceded by a brief

**LECTURE**  
on the Laws and Conditions governing Manifestations.

Doors opened at 7 o'clock, and closed at 7 1/2, after which time no one will be admitted.

Evening PRIVATE Seances for small parties given by special arrangement.

MRS. FOYE respectfully challenges honest investigation.

### CLAIRVOYANT.

Mme. CLARA ANTONIA, M. D.,  
BUSINESS AND MEDICAL CLAIRVOYANT,  
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Successful treatment of all curable Diseases; also, a correct Diagnostic Description given thereof if desired. Phenological Examinations made. Consultations in English, French, and German, and by correspondence.

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1

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Dr. A. N. Clarke,  
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MAKES EXAMINATIONS

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Can give examinations of absent friends, and correctly describe their Conditions.

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3

### DR. H. A. BENTON SAYS:

RHEUMATISM, NEURALGIA, LIVER AND SPLEEN DIFFICULTIES, and other derangements of the system, must yield to the life-giving energetic effects of Electro-Magnetic applications, when properly administered; and, in some cases, facilitated very much by the Hot Air and Electro-Medicated Vapor Baths—all of which are now ready at his new rooms, over Congress Hall, Bush street, adjoining the Russ House.

N. B.—Terms reasonable, but "COIN" is expected at each treatment, in advance, unless the treatment is gratuitous, to those who are unable to pay. All such, who are deserving, will be attended, agreeable to appointment.

2

### DR. B. STURMAN,

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Is prepared to treat all kinds of Diseases, to which humanity is subject. Female Complaints and the Diseases of Children will be promptly attended to.

N. B.—CANCER and Scirrhous Affections, Diseases of the Eye, and those of a private nature, treated, and a permanent cure insured. And, for the benefit of those who may wish it, a private examination, by one of the most reliable CLAIRVOYANT in the State for detecting Diseases in the system, and prescribing for the same, under the supervision of medical science and experience combined, can be had at the Doctor's office at any time during office hours, from 8 to 10 A. M., and 5 to 7 P. M.

1

### ALAMEDA FERRY.

FROM PACIFIC STREET WHARF,  
Connecting with the  
San Francisco and Alameda Railroad.

THROUGH TO HAYWARD'S BY BOAT AND CARS.

Only Twelve Miles from Warm Springs.

UNTIL FURTHER NOTICE, THE HOUR

of departure, except on Sundays, will be as follows:

SAN FRANCISCO. ALAMEDA. SAN LEANDRO. HAYWARD'S.

7:30 A. M. 7:40 A. M. 8:00 A. M. 8:30 A. M.

2:00 P. M. 2:10 P. M. 2:30 P. M. 3:00 P. M.

4:30 P. M. 4:40 P. M. 5:00 P. M. 5:30 P. M.

The 6 P. M. trip from San Francisco on Saturday evenings will be omitted.

SUNDAY TIME.

SAN FRANCISCO. ALAMEDA. SAN LEANDRO. HAYWARD'S.

9:00 A. M. 9:10 A. M. 9:30 A. M. 9:30 A. M.

11:30 A. M. 11:40 A. M. 12:00 P. M. 12:00 P. M.

2:00 P. M. 2:10 P. M. 2:30 P. M. 2:30 P. M.

4:30 P. M. 4:40 P. M. 5:00 P. M. 5:00 P. M.

Horses, Buggies, and all descriptions of Stock can be taken on the cars to and from Hayward's.

ALFRED A. COHEN,  
General Superintendent.

### OAKLAND FERRY.

FROM THE FERRY SLIP,  
CORNER OF PACIFIC AND DAVIS STREETS,  
Connecting with the  
San Francisco and Oakland Railroad.

UNTIL FURTHER NOTICE, THE TIMES

of departure will be as follows (Sundays excepted, when the first trip each way will be omitted):

SAN ANTONIO. OAKLAND. SAN FRANCISCO.

5:00 A. M. 5:00 A. M. 7:00 A. M.

7:50 P. M. 8:00 P. M. 9:00 P. M.

9:50 P. M. 10:00 P. M. 11:15 P. M.

12:50 P. M. 1:00 P. M. 2:00 P. M.



## The Banner of Progress.

SATURDAY, MARCH 16, 1867.

## LYCEUM DEPARTMENT.

THE CHILDREN'S PROGRESSIVE LYCEUM will meet in Congress Hall next Sunday, at their usual hour—1 o'clock, p. m. All are invited to attend and witness the exercises.

## The Spirit does not Die.

BY A LITTLE GIRL NINE YEARS OLD.

My spirit will never, never die;  
Out of the body it may fly,  
But it will never, never die.

No, it will soar to realms on high,  
And go in the portals of the sky;  
O, joy! my spirit does not die!

It will go to a beautiful place,  
Where it will be loved with grace;  
O, let me haste to that beautiful place!

Soon, you and I to that home will fly;  
'Tis but the body that must die,  
And our spirits that will fly.

Haste, then, Time, then, haste away,  
And bring me everlasting day,  
In beautiful climes so far away!

In the glorious light of day,  
In that peaceful sphere will stay,  
And there we'll rest in endless day.

My spirit cannot, will not die,  
But soar to bliss in yonder sky,  
And I shall never, never die!

## The Children's Progressive Lyceum.

Editors BANNER:—Last Sunday morning, according to announcement, the friends of the Lyceum met at Congress Hall, to consider the best measures to be adopted to promote its interests. The meeting was adjourned till Sunday next at 12 M. We were disappointed in noticing the absence of some well-known, warm-hearted friends of the Lyceum; and it is hoped that they will be with us next Sunday to assist by their presence and counsel. There are at present tokens of great interest being manifested in the spiritual and progressive philosophy, in this city. Congress Hall is crowded every Sunday evening with attentive and interested audiences; earnest inquirers are daily seeking information from every source—private individuals, books, mediums, and lecturers; and a prevailing unbelief has obtained among the people, till there are at least 5,000 in this city who have substituted the Harmonical Philosophy, the Religion of Nature, for the creeds of theology. With these well-known facts before us, it is natural that the Lyceum should expect a corresponding interest in its affairs, beyond even the much that has already been done for it.

To the Friends of Progress it is indebted for its existence, its furniture, and well selected library, which, by judicious management, might be made the nucleus of a library which would supply the intellectual want so largely felt by Spiritualists and free-thinkers.

The "Friends" have done much, but that their work may not be only half done, a still further exertion in behalf of the Lyceum is needed. It is absolutely necessary that they have the use of a hall, at least one night during the week, for rehearsing their songs, marches, and calisthenics; where the children and their friends and parents could meet, to cultivate a better acquaintance with each other, and with the interests of the Lyceum.

Spiritualists and free-thinkers have not left the churches merely to be freed from the payment of a pew-rent and a minister's salary; nor are they freed from social responsibility; there is a demand higher than the mere cultivation of that individuality which folds its arms and says: "Am I my brother's keeper?" higher than that selfishness which, finding itself free from theological bondage, cares nothing for the rising generation, or for others who are yet trembling for fear of an imaginary hell, or the imaginary anger of a God they believe to be infinite in love. Now, next Sunday, friends, do not forget the hope of the future—the children; come to the meeting, and assist in the emancipation of the coming ages.

One little four years old Carrie went with her aunt to a revival meeting. The preacher was very earnest in his delivery, and she was much interested. "Mother," said she, when she came home, "I have heard such a smart minister—he stumped and pounded, and made such a noise! and by-and-by he got so mad he came out of the pulpit and shook his fists at the folks, and there wasn't anybody dared to go up and holler him!"

A boy of our acquaintance, on being asked if he could play on the drum, replied in the affirmative. When asked on what kind, he said: "I can play, but I prefer a drum of figs."

## WINTER ARRANGEMENT.

## S. F. AND S. J. R. R.

ON AND AFTER THURSDAY, NOVEMBER 1st, 1866, (until further notice.) Trains will run as follows:

PASSENGER TRAINS leave SAN FRANCISCO from the New Depot, Junction of Market and Valencia streets: For San Jose and Way Stations at 8:30 A. M. and 4:20 P. M. Leave San Jose at 7:20 A. M. and 4:40 P. M.

ON SUNDAYS: Leave San Francisco at 9:00 A. M. and 4:00 P. M. Leave San Jose at 8:40 A. M. and 3:40 P. M. FREIGHT TRAINS with Passenger Cars attached leave San Francisco as above daily, (Sundays excepted) at 1:00 P. M. Freight received at corner of Ninth and Market sts. Leave San Jose at 4:00 A. M. Trains leave on short time.

EXCURSION TICKETS issued on SATURDAY AFTERNOONS and SUNDAYS, good for return until MONDAY MORNING ONLY.

H. M. NEWHALL, President.

R. P. HAMMOND, Sup't.

## SAN PABLO AND SAN QUENTIN FERRY.

Through to San Rafael and Point Isabel.

FROM VALLEJO AND DAVIS STREETS.

THE FAVORITE STEAMER  
CONTRA COSTA.

CAPTAIN JOHN T. MCKENZIE.  
Will leave as follows: SAN FRANCISCO, 8 A. M. Connecting with Stages for San Rafael, Olinda, Point Isabel, and Bolinas, in Marin county; and also with Stages for Graceland, and at Colma with Stages for Grace Valley, Nevada and San Juan; and at Colma with Stages for Summit City, Austin, Virginia City, and all points in the State of Nevada and all points north.

The 6:30 A. M. train connects at the Junction with the cars of the California Central Railroad for Lincoln and Marysville, and all points south.

JOSEPH H. ATKINSON  
PROCESSES AND DISPOSES OF PATENTS  
AND PATENTED ARTICLES.

Agencies solicited.

## BORN.

In this city, March 12th, to the wife of A. J. Lafontaine, a son.  
In Sacramento, February 26th, to the wife of Antonio Mendez, a daughter.  
In Sacramento, March 10th, to the wife of J. W. Leaman, a son.  
In this city, March 12th, to the wife of Wm. A. Hughes, a son.  
At Vallejo Mills, Alameda county, March 6th, to the wife of R. A. Davis, a son.  
In Iowa Hill, March 6th, to the wife of James Dods, a daughter.  
At You Bet, March 4th, to the wife of the late Jas. H. Jones, a daughter.  
Near Woodbridge, March 6th, to the wife of J. N. Woods, a daughter.  
In Sutter county, March 7th, to the wife of Wm. M. Wadsworth, a son.  
In Marysville, March, 9th, the wife of J. U. Hostetter, a daughter.

## MARRIED.

"O married love—each heart shall own,  
When two congenial souls unite,  
Thy golden chains insidiously down,  
Thy lamp with heaven's own splendor bright."

In this city, March 12th, Alexander Chisholm to Kate S. McFarland.

In this city, March 14th, Cornelius Leonard to Hattie A. Pomeroy.

In this city, March 8th, W. Schmidt to Margaret Holster.

In this city, March 10th, Samuel Lowenthal to Rosalie Witt.

In this city, March 10th, Samuel Lowenthal to Rosalie Witt.

In this city, March 11th, Henry Carstens to Anna Kugler.

In Sacramento, March 10th, Oshwald Fuchs to Eleonora Sale.

In Aurora, Nevada, Feb. 7th, Gardner C. White to Mrs. Emma Maye.

In Carson City, Feb. 21st, Eugene S. Mara to Eva Stewart.

In Carson City, Feb. 21st, James Scott to Mrs. Kate J. Patterson.

## DEPARTED.

"Death is not dreadful; to a mind resolved,  
It seems as natural as to be born."  
"Man makes a death, which Nature never made."

In this city, March 11th, Peter Thomson, aged 10 months and 10 days.

In this city, March 8th, Charles A. Shirland, aged 6 years.

In this city, March 7th, Mrs. Ruth Gardner, aged 45 years.

In this city, March 4th, Peter Dobson, aged 45 years.

In this city, March 4th, Margaret Ellen Gaugan, aged 3 years, 8 months and 6 days.

In this city, March 3rd, Matilda P. Wilkins, aged 30 years and 6 months.

In this city, March 13th, Geo. W. Grojan, aged 39 years.

In this city, March 11th, James M. Tice, a native of New York, aged 65 years.

In this city, March 11th, Henry G. Thiele, a native of Germany, aged 68 years.

In this city, March 11th, Walter S. son of Wm. H. and Elizabeth E. Hoyt, aged 3 years and 2 months.

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## Lecturers' Appointments and Addresses IN CALIFORNIA.

Benjamin Todd will preach for the Friends of Progress every Sunday, at Congress Hall, Bush street, until further notice. Mr. J. M. Brown, will deliver a lecture on the Science and Philosophy of Spiritualism. Address, San Francisco. Mrs. C. M. Storer, trance speaker, and clairvoyant physician. Address San Jose.

Mrs. Ada Hoyt Foye lectures every Thursday evening at Fraternity Hall, Market street, on the Phenomena of Spiritualism; and gives practical demonstrations of the same.

IN THE ATLANTIC STATES.

J. Madison Allen, trance and inspirational speaker. C. F. Allen, Middleboro, Mass., during January. Mrs. N. K. Andrews, trance speaker, Delton, Wis. Geo. W. Atwood, trance speaker, Weymouth Landing, Mass. Dr. J. T. Ames, lecturer upon Physiology and Spiritualism, Box 2001, Rochester, N. Y.

Charles A. Adams, trance speaker, Mich., attends funerals, and lectures upon reforms.

Mrs. Sarah A. Byrnes, Salem, Mass., during January; William C. Condit, during February; J. Somers, Conn., during April. Address, 87 Spring street, East Cambridge, Mass.

Mrs. M. A. C. Brown, in North Dakota, Mass., every other Sunday, at Northboro.

Mrs. A. P. Brown, St. Johnsbury, Centre, Vt. Mrs. E. M. Brainerd, P. O. Drawer 10, Chicago, Ill. H. B. Hickox, inspirational speaker, Charlestown, Mass. M. C. Bent, inspirational speaker, Berlin, Wis., care J. Webb.

Mrs. Emma F. Jay Bullen, 151 West 12th street, New York. Mrs. E. A. Bliss, 250 North Second street, Troy, N. Y.

Admission free. The speaker will take whatever is offered by good from each of the systems, and apply them as the emergencies of the case may demand, even though he departs from the prearranged program.

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## SELF-INTEREST.

GREAT MOTIVE POWER.

GO FORTH INTO THE WORLD; SEEK men in the various positions, spheres, and conditions of life, from the highest to the lowest, with one voice, of one accord, the oft-repeated "Self Interest" in the Great Motive Power will greet you. Yet, what a contradiction in terms, "Self Interest" in the Great Motive Power! While theological lore, with its attendant bigotry, superstition, cant and hypocrisy, is sought, by reason of its glittering promises, by some in all classes, while every man believes himself a thorough bred jurist, fitted for the highest position within the gift of the American people; while Institutes, Societies and Colleges, with high-sounding names, having for their object the advancement of the arts and sciences, are found without number; while every demagogue, pedagogue and petty brawler in the pulpit, on the rostrum, at street corners and in the grogshops, overflows with terms of the abstrusest sciences, by means of a dictionary, mankind appears to have solemnly agreed to ignore that branch of knowledge which most positively and directly concerns them—"The Study of the Laws of Health and Disease." Thus neglectful of that most precious boon—a health—when afflicted with disease in the slightest degree, a large proportion of the people blindly submit to the poisonous prescriptions and ministrations of medical quackery, whose ignorance and presumption would condemn the greatest batch that ever sat upon a cobbler's bench.

While according all credit and honor to the few of talents and acquirements, known as our "doctors," or "irregulars"—not having a regular standard in the profession—it is to the writings and the experience of the "regular profession" that we must go to qualify himself for the fatigues and the responsibility of the duties of a physician. The conscientious, liberal minded, graduated physician, will be progressively—will sit the fine gold from the wastes which would be good of good from each of the systems, and apply them as the emergencies of the case may demand, even though he departs from the prearranged program.

The experience of cities, to the observing physician, is food for reflection and a source of information. San Francisco, the great Emporium of the Pacific, has not proceeded through a brief but promising career without experiencing the changes, tribulations and vicissitudes which would befall any city of the Atlantic slope, and of the Old World. From California's first dawn to the present time, complaint has been made of diseases, deceits and frauds practiced upon the people, and unsuspecting creatures who unfortunately were afflicted, or even stricken down with disease. If Bonanza had truly, speaking of the priesthood, the ignorance of the people constituted their science—to which may be added, and "fanaticism their capital," with what greater truth and confidence may the same be said of the numerous quack doctors, empirics and humbugs that have infested this city. We consider that the cause of the numerous quack doctors, and the various, glibly uttered promises of the mind, regarding theories that can do but comparatively little harm, are the same. The quack doctor, in his own mind, is a bidding, thereby living upon the follies of such slaves, serfs or vassals—in the case of the medical pretenders, they are the waters wash up its victims—and there are legions of them—the green sea, where no board or stone is left to remind us of "who has there give up its dead, the spectre to these heartless, dishonest, impostors would be appalling. "Banquo's ghost," "it would not down."

It is a sad and a fearful thing, that the people, in their own folly, take that fatal "leap in the dark" which alone can release them from their insufferable pains. The waters wash up its victims—and there are legions of them—the green sea, where no board or stone is left to remind us of "who has there give up its dead, the spectre to these heartless, dishonest, impostors would be appalling. "Banquo's ghost," "it would not down."

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